

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Emor
May 13, 2022 / 12 Iyar 5782
Volume 27, Issue 32
Candlelighting: 8:18 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, May 13

7:00am Shacharis

6:35pm Mincha / Maariv (Early)

8:18pm Candlelighting

8:20pm Mincha / Maariv

Shabbos, May 14

8:45am Shacharis

7:10pm Pirke Avos

8:10pm Mincha / Shalosh Seudos /
Maariv

Sunday, May 15

8:00am Shacharis

9:15am **Parsha Class**
(R. Nisenbaum)

10:00am **"The 613 Mitzvos"**
(R. Stoll)

Monday, May 16

7:00am Shacharis

8:00pm **Climbing the Rainbow:
Being Humble and
Meaning It**
(R. Nisenbaum)

Tuesday, May 17

7:00am Shacharis

8:00pm **Pirkei d'Rebbi Elazar**
(R. Stoll)

Wednesday, May 18

7:00am Shacharis

8:00pm **Nach Still Speaks –
Tehillim** (R. Stoll)

Thursday, May 19

7:00am Shacharis

8:00pm **The 12 Jewish Months**
(R. Stoll)

10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Emor

G-d endowed certain people with special responsibilities. The kohain, or priest, was given the task of serving in the Temple. The importance of his service and his position required him to live by a higher standard. Things that were permitted to the rest of the nation were prohibited for him. For example, the kohain could not defile himself by coming in contact with a corpse of any person outside of his close family members. The Kohain Gadol, High Priest, was held to an even stricter standard and could not even contaminate himself for family members. An exception was made only for a corpse where there was no family to care for it. An explanation offered for this prohibition is because the kohain must live a holy life. Holiness involves spiritual growth, and after death no further growth is possible. Coming in contact with a lifeless body represents the antithesis of holiness.

The kohain was also limited (and still is) as to whom he could marry. He may not marry a woman who was the product of a prohibited relationship, or who had been involved in a prohibited relationship. He may also not marry a divorcee. The Kohain Gadol was restricted even further in his choice and could only marry a virgin.

A kohein who had certain physical blemishes was excluded from serving in the Temple. Similarly, animals with blemishes could not be offered as sacrifices.

Certain days of the year were also endowed with holiness—the Shabbos and other holidays. These days are sanctified through nicer dress, better food, and in general, through a more spiritual behavior than the rest of the year.

Each of the holidays was endowed with its own mitzvah, as a tool for receiving the unique spiritual influence associated with that day. The shofar is blown on Rosh Hashanah; we fast on Yom Kippur; the lulav and esrog are taken on Sukkos, etc.

Every Jew is also instructed to sanctify G-d's name, both in life and death. In life, we must live in a way that earns the admiration of the world. Profaning G-d's Name by acting immorally or improperly is a grave sin. In death, the Jew must be ready to sacrifice his life rather than denounce G-d or his belief in Judaism.

The Torah relates an incident where a person mocked the Torah and blasphemed G-d. The Torah considers blasphemy to be on par with assault and even murder. The understanding is that a person who disregards G-d can easily be led to total disregard for his fellow man, too, leading to assault and other similar sins. Accordingly, the Torah reserves the most severe forms of punishment for this offense.



Rabbi Nisenbaum hosts a weekly parsha podcast. Tune in everywhere you already listen to podcasts. New to podcasts? Listen at: www.maverickpodcasting.com

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Insights: Emor

You shall count for yourselves...seven complete weeks... (Lev 23:15) A man once approached Rav Sholom Schwadron and asked him to keep him in mind when he recited the bracha for counting the Omer, since he had forgotten to count the previous day. "Why did you forget?" asked Rav Sholom. "I davened ma'ariv by myself and I just forgot," the man replied. "So why didn't you daven with a minyan?" Rav Sholom persisted. The man merely shrugged his shoulders. Rav Sholom continued, "I knew a young couple who were counting the days to their wedding. Do you think they would ever miss a day? Of course not! Why not? Because it is their simcha, and when it is your simcha you are counting towards, no day will be forgotten. That is why the Torah instructs us, "You should count for yourselves seven complete weeks..." When you are counting for yourselves, towards receiving your Torah, you, too, will never forget a day."

Did You Know?

The Kohain is called to the Torah for the first aliyah, the Levi is called for the second, and a Yisrael receives the rest of the aliyos. The Kohein and Levi may not receive any of the other aliyos, except for Maftir, or if an additional aliyah is given after the first seven. (On Shabbos and holidays it is permitted to add aliyos.) If no Kohain is present, the first aliyah may be given to a Levi or Yisrael. If no Levi is present, the Kohein who received the first aliyah is given the second aliyah too. A second Kohain should not be called up, as that might leave the impression that the first Kohein was disqualified. If the Kohain was unable to go to the Torah, i.e. he had left the room, another Kohain should go before the Torah without being called up, again, so as not to create an impression about the first Kohain.

Thought for the Week: It is the height of intellectual snobbery to mistrust all of one's feelings.
(A Candle By Day)